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GOV. WEST AND THE POLYGAMISTS.

Report of His Interview with Apostle Lorenzo Snow, May 13,
1886, at the Utah Penitentiary.

His Proposals Rejected, and the Brethren Proclaim Their De- fiance of the Law.

Following is a verified report of the visit of Governor Caleb W. West, of Utah, to the Utah Penitentiary, May 13th, 1886, wherein he states the purpose of his visit, and of the conversation which ensued between him and Apostle Lorenzo Snow; to which are appended three editorials relating to the subject, from THE SALT LAKE TRIBUNE of May 14th and 15th:

[From Salt Lake Tribune, May 14.]

Yesterday Governor West, accompanied by Secretary Thomas, Register Webb, Marshal Ireland, W. C. Hall, Esq., and Adam Patterson, the official reporter of the Third District Court, made a visit to the Utah Penitentiary. The object of the visit of the Governor was for the purpose of presenting to Lorenzo Snow and the other polygamists now in the Penitentiary the condition of affairs resulting from the late decision of the Supreme Court of the United States in the Snow case, and to say on behalf of Judge Zane and Prosecuting Attorney Dickson and himself, that if they would agree in good faith to obey the laws hereafter, they would recommend them to the clemency of President Cleveland.

The party left the Walker House at 1:30 p. m., and arrived at the Penitentiary at 2:30 p. m. Upon arriving there they were received by Warden Dow and conducted into one of the apartments of the building outside the wall. Apostle Lorenzo Snow, at the request of Governor West, was brought into the room, when the following conversation occurred between the Governor and Apostle Snow:

Governor West.—Mr. Snow, I suppose you are advised of the action of the Supreme Court in your case?

Snow.—Yes, sir; I have heard they have concluded they had no jurisdiction in my case.

Governor.—Of course you are aware that that determination by that court makes final the decision of that case by the Supreme Court here.

Snow.—I suppose so.

Governor.—Under those circumstances, of course, that is now the law because it is the decision of the highest judicial tribunal to which it could be submitted, and I conceive that it would be a very opportune time to call and submit to you a proposition, which, in conjunction with Judge Zane and Mr. Dickson, we have thought advisable to make, in order to show you and the people of the Territory that they are mistaken in believing that those charged with the execution of the laws in the Territory are animated by any spirit of malice or vindictiveness toward the people who are in the majority in the Territory; that on the contrary their only wish and only desire; one which is nearest to their hearts, is to have the people of the Territory obey and respect the law. Upon consultation with Judge Zane and Mr. Dickson, and they supporting the view that I have suggested, I have come to say to you and your people here that we would unite in a

petition to the executive to issue his pardon in these cases upon a promise, in good faith, that you will obey and respect the laws, and that you will continue no longer to live in violation of them.

Snow—Well, Governor, so far as I am concerned personally, I am not in conflict with any of the laws of the country. I have obeyed the laws as faithfully and conscientiously as I can thus far, and I am not here because of disobedience of any law. I am here wrongfully convicted and wrongfully sentenced.

Governor—Yes, but that is from your standpoint. Of course, that is a question—

Snow—No, no; perhaps you misunderstand me. I don't mean particularly and exclusively the Edmunds law; I mean the laws of the land that I consider supreme—

Governor—The law is exactly what the court says it is. If you are here under a conviction of that kind and your intention was to obey the law, as you say you have done, then you can sacrifice nothing. If you promise to obey the law in the future, you then rid yourself of a conviction which you say is wrongful, and you protect yourself from a future prosecution if you obey the laws.

Snow—Well, but Governor, why should this be required of me, inasmuch as I certainly have not as yet disobeyed the laws? The law has been wrongfully and illegally administered in the case of many of us here in the Pen—

Governor—But we have to submit to the law as administered by its agents and properly constituted authorities. Not one of us, as a citizen, has a right to put his opinion against that determination. We are bound to submit to the construction of the laws which the court gives. We cannot adopt our own construction and follow that, because the decisions of the courts constitute what the law is. You are too intelligent a man to have asked me the question why you should be required to make such a promise as that, because you know very well you have taught and believed that certain practices are right which the law has put its ban upon. It has been said by our law-making power that it is not right, and not only that, but such practices cannot be tolerated in this land, and that punishment will follow a violation of it.

Snow—I defy any man to come forward and testify that I have taught any person to disobey the laws. There is no person that can come forward and testify to that.

Governor—That has been the teaching of the body that you belong to.

Snow—It has been in the past, but it has not been with me in the present.

Governor—I am not talking about the past. Of course, I don't care to discuss that. I say you are here under a conviction in a court for a past offense, and I come to propose that the Federal officials unite in asking the President for pardon for you and others to relieve you from any punishment you may have incurred, if you, in good faith, for the future submit your-

selves to the laws as interpreted and construed by the courts.

Snow—Well, now, Governor, of course there is no use wasting time on this. If you ask me if I renounce the principles of plural marriage, I will answer you at once.

Governor—No; that is not the question. The question I ask you is, will you agree, in good faith, sincerely, in the future to respect and obey the laws as interpreted by the courts, which I and every other good citizen ought to do and must do, and failing to do, incur punishment?

Snow—I was once asked that same question in the First District Court at Ogden, and I expressed to the Court my wishes that I should not be required to answer that question. I considered it a question that they had no business to ask. I had obeyed the laws and had been convicted illegally and wrongfully, and I did not consider it was a personal question as to the future.

Governor—I understand that. That was a question that was asked you in court, and you had a right to decline to answer. Now, I come with the earnest desire to save misery and trouble to the people with whom I am to be associated officially, and I have it very near to my heart, if possible, to relieve the people here of a great deal of unnecessary suffering, because I am satisfied that all this suffering, so far as the protection of the peculiar institution which you have established is concerned, is useless; that it will do no good whatever—not one particle—and that all the sacrifices which you make, and all the sufferings which you endure, will go for naught. I come with that spirit and with those motives.

Snow—Yes, I presume so; but my views are entirely different from that—directly opposite. The result will not be the one that you anticipate. I speak with knowledge and you speak with your opinion. I speak in reference to knowledge, and am perfectly convinced that the result will be widely different from that which you state. No doubt there will be a great deal of suffering, but I, as one—and I presume it is so with the great majority of this people—are ready to take the consequences. We believe in a certain principle, and that principle is dear to our hearts, and we are willing to suffer as the ancients did. We honor the law administered righteously.

Governor—You have come to the question exactly which I was just going to suggest to you. That being your state of feeling, that being your avowed course of action, you ought, then, to do the officials in this Territory the justice to say that they are not to blame for this state of affairs; that your own conduct and your own position puts you in disobedience to the laws; that while you suffer the suffering is incurred by your action and not by any spirit of malice or any desire upon the part of the Government or those who represent it to do you an injury or to cause this suffering;

because, you see, my object and purpose here now is to make an effort to relieve you, but you, by the position you take, preclude any such position being taken; you voluntarily and deliberately place yourselves in this position. Therefore, common fairness should require you not to say and not to publish to the world that you are being persecuted, harassed, maliciously and vindictively pursued by the Federal officials who are intrusted with the administration of the laws.

Snow—Oh, no more so than Jesus Christ and the Apostles. They had these same things to suffer and practiced the same gospel; and we expect that inasmuch as we have espoused the same religion and the same principles that they proclaimed, and for which they lost their lives, that we will have to suffer, and we are willing to do it.

Governor—You are not being persecuted for opinion's sake.

Snow—Oh, no more than the Roman Empire persecuted the Apostles for opinion's sake. They arrayed themselves in disobedience to the laws of the country they were in. It was the laws that condemned them to death, and it was the Jewish law that condemned Jesus.

Governor—You are getting off the question and getting upon a question that is so wide that we would have to lengthen our lives to discuss it. I came here with simply one purpose and desire, which was if I could possibly, by any effort on my part with the concurrence on your part of obedience to the laws, to relieve you from any suffering. You must look at this matter just as it stands. The courts have construed this law, and their construction of it is the law, and we have no right to say anything else. And when you get out if you continue the course which you have pursued, do the same acts again, it will simply be a temporary relief from here—back you have to come.

Snow—I expect so. I presume that would be the case.

Governor—Well, now you are suffering and you are causing others to suffer, and you are injuring the prosperity of the Territory, and all for no good purpose. You cannot accomplish anything by it. That will not repeal the laws, nor will it benefit you in any way; because in person here you don't enjoy the liberty that is guaranteed by the laws to every law-abiding man; you cannot have the pleasures of home which are protected by the law, and you are suffering here without benefit.

Snow—Exactly, but I have no confidence in the courts. Even if I was to make a promise, I have no idea in the world that the courts would administer us justice. Let them first administer us justice and administer the laws correctly, and then we will see.

Governor—Yes, but that is your own individual opinion, that the laws are not administered correctly.

Snow—It is your individual opinion that they are.

Governor—I beg your pardon. We must

not be too egotistical. I did not make the laws, and I do not say what the laws are; on the contrary, I am taking the decisions of the courts. I can take the legislative acts and read them and I may think I know what the law is and go into court, and the court says that is not the law. Therefore, I must take the law as decided by the courts, and so must every law-abiding man. It seems to me you cannot say that you have no confidence in the protection of the courts and the officials here—

Snow—I have no confidence whatever.

Governor—You ought not to say that you have no confidence in the protection of the courts and the officials unless you believe that I have come here under false pretences and that Judge Zane—

Snow—Oh, no.

Governor—That Judge Zane and Mr. Dickson, who have concurred with me, are not doing it in good faith. That is the only way you can say that, because you must have confidence in us or you must believe we are not acting in good faith. You know it is a very unusual thing to see officials who are charged with the execution of the laws, coming as I have done, and with the concurrence of those men, to say that if you will give your promise, in good faith, that you will observe this law that we will unite to have you relieved from the convictions against you. Ordinary offenders have suffered for the offenses they have committed, and have no chance to promise reformation with the chance of being relieved from punishment. So you must have confidence if you believe in our sincerity.

Snow—I certainly believe in your sincerity, but you are not the court. As to Dickson and as to Zane I have no confidence in them at all.

Governor—Mr. Snow, I think you are very unjust in that opinion, because I know that this suggestion that I make—

Snow—If you had suffered you would think differently.

Governor—But you are charging the suffering to them wrongfully, I think. They do not make the laws, they execute them, and the suffering occurs from your disobedience of the laws. You are responsible for the suffering, not Judge Zane nor Mr. Dickson, and I tell you, you do them great injustice; because from all the conversations I have had with them, and all their conduct during the short time I have been here, I am sure those men are actuated by a good purpose; an earnest desire that the people of this Territory obey the law, and they take no pleasure in the suffering which is caused by disobedience of the laws.

Snow—They send us here without a particle of evidence. It is through the counsel given to the jury by the Judge—by Judge Zane, who is influenced by Dickson. I have not a particle of confidence in those men. If you had come entirely alone without the names of those men, we would have more confidence in the propositions.

Governor—You can have confidence in

the propositions whether I tell you or they, because they are made in entire good faith.

Snow—What did I tell you in the talk we had the other day in reference to the Supreme Court?

Governor—That Supreme Court has a duty to perform. Of course it could not take jurisdiction of the case which was not within its jurisdiction.

Snow—They took jurisdiction in the first case that went up there.

Governor—Of course; then, if they were wrong in the first place, I would not have so great a respect for them if they did not turn around and rectify it in the other case. Of course you can have what opinions you please about the courts or the officials; but, as I say, no good citizen can have an opinion which will justify him in violating the law—none. There is no excuse for that.

Snow—All right.

Governor—Of course I did not know what the result of this would be, but I came with the disposition to show you and the people here that there is an opportunity for them to escape the punishment they have incurred if they should conform to the law, and escape the misery and trouble they are enduring now in consequence of their violation of the law.

Snow—If Judge Zane and Dickson wish to take the course to obtain my proposition from me in this matter, let them first release me and my friends from the penitentiary.

Governor—They could not do it; nobody but the President could.

Snow—Well, we do not ask it.

[Hereafter I insert—hereafter condensed.]

Apart from Snow then went on at some length to recite the story of their experience in Illinois and Missouri, claiming that similar persecutions to what they endured there were being inflicted here, and with the same spirit.

The Governor replied that the refutation of the position that it was a persecution for religion's sake lay in the fact that we had hundreds and hundreds of different denominations in the United States, and none but the people here had ever any such complaint to make.

To this Snow replied that was because they were man-made Christians, while the Mormons were God's people, and that made all the difference, and started on the subject of modern revelation, a subject which the Governor was not disposed to discuss.

Snow also claimed again that he had conformed to the laws.

The Governor said he thought that was a mistake; that the court and jury had found otherwise, and that our conduct must be regulated not by the individual's own construction of the law but by the decisions of the courts.

Snow then repeated what he had formerly said in court at Ogden in regard to his intention to obey the law in the future—that he thought it was an improper question and that he told the Judge so.

Governor West then said that Mr. Snow's

responsibility, on account of the position he held, was much greater than that of many others convicted of the same offense; that by his conduct many a heart would ache and many a tear would flow that he would be responsible for, which might be saved if he would obey the law and use his influence and control among the people to have them do likewise.

Mr. Snow said they had an object in view; that there would be a change eventually, but how much suffering there would be between this time and that period he could not say, but they were prepared to go through it. He would not promise to obey the law "even if you were the President of the United States, although you said the other day he is a better man than you are." He had about the same regard for Dickson's official career that he had for the Jews for killing our Savior.

The Governor then explained to Snow that he had had him called out in order that he might first have a talk with him in detail on the matter, but that he was going inside to make the same offer to the other prisoners confined on similar sentences. Snow said he would not speak a word to them in relation to it, but should leave it to the individual judgment of each person.

Snow received the kindly propositions of the Governor coolly, and by an occasional sneer upon his countenance manifested in a careless way his utter indifference to the great opportunity presented to him. He several times tried to draw the Governor into a religious discussion, but was unsuccessful.

The party then entered the enclosure and found that all the prisoners confined who were not charged with unlawful cohabitation had been caused to return to the east side and those convicted of the latter offense were assembled in the large room near the southwest corner of the enclosure. The Governor then spoke to them as follows:

"I have simply come to announce to you something which you probably know. The Supreme Court of the United States has rendered a decision dismissing the appeal in certain cases in which a construction of the law under which you are sentenced is involved, and the tribunal which has the construction and settlement of what the law is, having decided it, and you all being aware now of your duty under the law, it occurred to me as a very opportune time to come here and make a proposition to you which had suggested itself to my mind for your relief. That proposition is made after a consultation with Judge Zane and with Mr. Dickson, and it is, that we would all concur in a petition to the President to relieve you from the effect of the sentences which you are now suffering for disobedience of the law if you would, in good faith and sincerely, agree to respect and obey the laws as interpreted by the courts.

"You know that the effect of the decision which has been rendered, and which is the law of the land beyond question and beyond controversy, is that if you get free

here and continue in the same course of life that brought you here, that it is only a question of how long you live as to how long you will be kept in a place like this. Now, it is the desire of the Federal officials here, if possible, to relieve you from past punishment if in the future you will be subservient and obedient to the laws.

"That is all I came for, and I came with the honest, earnest and sincere desire that as many of you as will accept of this proposition will relieve yourselves from this punishment and not incur it in the future. This is all I have to say, except that the proposition is made with all earnestness and sincerity, and with a great desire that some, if not all, will avail themselves of it. It is a matter for you to determine, however, and it is submitted to you in that way. I hope you will take it under consideration and think about it. I hope that, in good faith and sincerely, you will try to avail yourselves of our efforts in your behalf. If any of you are disposed to make this agreement in good faith, and you are not prepared to do it now; if you are prepared at any future time you can let the Marshal know it and he will convey the information to me, and I will give the matter such attention as is proper to have you speedily released."

This speech was received in silence, with a cunning leer on many faces. Apostle Snow earnestly asked: "Would you wish to take a vote on it?"

Governor—No, sir; I don't care for any expression now, except that if any parties

are willing they can say so now, and if not, I prefer to let it pass until they are willing.

Alexander H. Cannon asked the question what they should do with their wives, and such questioning was continued at considerable length and very informally after they were all outside the building. The Governor said he was not there to expound the law; the only advice he could give them was to obey the laws as interpreted by the courts. Cannon remarked that the interpretations of the courts were various and so conflicting that he would like to be informed how they were to know what the law was. The Governor replied that he thought with Mr. Cannon's education and intelligence if he went about it earnestly he would have very little difficulty in ascertaining what the law was.

Then followed for a few minutes a general conversation, several of the prisoners gathering around each of the visitors and paying them with questions. "What must we do with our wives and children?" "Who can tell us what the courts require?" "Judge Kane requires one thing, Judge Powers another; whom are we to obey?" "Am I expected to declare my children illegitimate?" etc., to all of which there was but one answer. As one of them mournfully remarked: "We have got to give in or stay here for the balance of our lives."

The Governor and party, after good-natured adieu, left the penitentiary at 5:30 p. m., arriving at the Walker House an hour later. Thus ended a kindly meant but fruitless mission.

I hereby certify that the foregoing is a correct report of the interview at the Utah Penitentiary between Gov. West, Lorenzo Snow, and others. It is literal so far as it purports to be; and the balance of it (that which is put in narrative form,) is a fair and correct condensation of the same. I am stenographic reporter of the Third Judicial District Court of Utah Territory.

A. S. PATTERSON.

[Governor West also affirmed the correctness of this interview in a telegram to the Hon. R. N. Baskin.—ED. TRIBUNE.]

SHOULD THEY ENJOY POLITICAL RIGHTS?

Readers, have you stopped to think that nothing like that which happened at the Penitentiary of Utah on Thursday, was ever seen before in all the world? Never before did an Executive call aside a band of men, each of whom had been fairly convicted of crime, and say to them: "If you will but promise to obey the mild laws of this country henceforth, in my official name, in the name of the attorney who prosecuted you, and of the judge

who sentenced you, I will agree to ask for pardon for you and that you may be restored to liberty and all the rights of free men." Nothing like it was ever known, and nothing like the answer given was ever heard of. This visit and offer of the Governor's cannot but be of great good. It revealed at a glance a knowledge of the situation to the Governor which he could not have obtained in the natural order of events, in months. It was a superb vindication of the Federal Judges and the Prosecuting

Attorney. It explained to the country that what the Mormons really understood by "persecution" is anything which interferes with their natural lawlessness. Suppose that one of those men had been, as charged by the Mormon press, illegally convicted, would he have remained silent for a moment? Would he not have exclaimed: "I was unjustly convicted, Governor; of course I will obey the laws." But there was not one in all the sinister array, who would accept the proposed grace. Given the supreme test and their response was: "We will not promise to be law-abiding men." And yet we believe that nine-tenths of the whole company would have been glad to make the promise, and that the reason they did not was the knowledge that it would mean ostracism and boycotting until they would be driven away. That is, they feared the persecutions of the creed which is their master; they did not dare oppose the power to which their allegiance has been pledged. This brings us to another phase of the question. Why is that power permitted in this free country to be exercised? Why will the Government of the United States be content to share its sovereignty over one of the principal divisions of the Republic with such an institution as the Mormon Church? Why will the Government of the United States hesitate about striking all political power from these chiefs who so unjustly and unmercifully rule, and from their slaves who, without question, obey? Are men who claim the right to defy the laws men to whom the privilege of making laws should be extended? Such a construction would be an anomaly in national practices. At a word from JOHN TAYLOR every man in the penitentiary would have made the necessary promise. That proves that JOHN TAYLOR has been made the custodian of their consciences.

Should either JOHN TAYLOR or these slaves of his ever exercise any political rights until the tyranny and slavery are both destroyed? The false posing and impudence of LORENZO SNOW must not be misunderstood. He directly lies when he says the ancient Apostles suffered the same things and practiced the same gospel. The ancient Apostles suffered because they refused to accept the Pagan worship of their day, and where does he find the authority which authorizes the Mormon chiefs to pursue with ostracism, with boycotting and with assassination the men who determine to disobey the merciless creed in which they are involved and obey their country's laws? Why should the Government of the United States, through its high judicial and executive officers, continue to beg these criminals, who scoff at "men-made Christians" and men-made laws, to be decent? Why should they be picked from other criminals and petted? We all know that a good many of those men in the penitentiary had determined to surrender to the laws and that they were whipped back into line through terror of their masters. Why not take from those masters the power to thus enslave and rob their dupes and slaves? If they are sincere, why do they not say to their people: "We cannot judge your sufferings or your own hearts. Do as you please now and if you decide to obey the laws, you shall never suffer from us?" They dare do no such thing, for they know the monstrous features of their creed would topple and fall into ruins within a week. Now that the country knows this same fact, why should they still treat these people as entitled to all the privileges of Americans? Why, such a course is not fair to the other men in the penitentiary.

NOTING SOME "HERALD" VAGARIES.

In the *Herald's* ravings over the proposition of a Legislative Commission, there can be read between the lines the evidences of a frightful apprehension that such a plan is, after all, liable to be determined upon by Congress. Has the *Herald* received a private note from Mr. CAINE that things do not look altogether favorable in Washington? Has it received word that the sophistries and the false plea of persecution, and the attempt to justify the utter lawlessness of the Mormon institution, do not seem to strike a committee of trained lawyers and sworn legislators, as quite the things to make a case on? It looks that way. The *Herald* is most anxious to know what THE TRIBUNE will do in the event of certain things happening. We might answer by asking the *Herald* what it will do if Congress decides to send that same Legislative Commission here? And should a Democratic committee through its Democratic chairman recommend it, where, then, would be the *Herald's* Democracy? But we will not answer that way, but, rather, will remind the *Herald* that inasmuch as THE TRIBUNE, in the past, has always been on the side of both law and justice, it is safe to anticipate that it will remain there, and be ready every morning to make its views known in a way which neither friend nor enemy need misunderstand. The *Herald* is anxious to know what we will do in regard to Governor WEST. We might as well make that matter clear at the outset. We expect to hold the very same relations toward Governor WEST, so far as any duties of his office are concerned, that we did toward Governor MURRAY. We expect to control his official course precisely as we did Governor MURRAY's, just as we expect him to control THE TRIBUNE, no more and no less. And we will never forget, either, our own or the Governor's

place so much as to do what the *Herald* did yesterday, to try, by a sneaking interrogatory, to instruct the Executive what he must do if he would retain our favor. If there was any sense of decency in the *Herald* to appeal to, we would suggest to it the good taste of refraining, for a while at least, from mixing up Governor WEST's name with its daily blackguardism; of seeking to anticipate his probable official action, or seeking to annoy him by covert advice. The petty flings and skulking lies hurled at his predecessor are in strict keeping with the *Herald's* ways. When he went out of office and the *Herald* said its quarrel with him was over, every one knew it was lying; that its only successful quarrels are always with people who are not in a position to strike back, and that its promise of decency amounted to no more than would the promise of a gorged hyena that it would never more rob a grave.

As to this proposed calling of a Legislature, that is due simply to a misapprehension of the real facts on the part of the President of the United States. He has been grossly lied to. The matter is now before Congress and it will be time enough to act here when Congress shall have acted. In the meantime the real facts will have to be laid before that body, and when they are we do not apprehend that there will be any trouble in that body reaching correct conclusions. The *Herald* had better busy itself in making the best case possible for the slaves who called themselves legislators here last winter, and not be too sanguine over the mere calling by the President of the attention of Congress to the matter. We advise it, too, not to press the carpet-bag business too strongly, lest the real facts be called out. The condition of the Mormons when the carpet-baggers came here may possibly be made known; the

kind of hospitality extended to them may be ascertained; the cause of the clashing may be searched out; in short, the whole record may be brought to light. In that case the *Herold* should remember that it will be made clear that from the first no Mormon has ever been wronged in person or property by one of the carpet-baggers, not one of them has ever received the favor of even a day's work from the brutal creed or its agents, but rather of the \$80,000,000 these carpet-baggers have taken from the hills, the Mormons have received so much that they have grown rich, and the uttermost complaint that they can urge against the men they so hate is that these men, being Americans, and loving their country, have asked the Mormons to place themselves within the laws of the land that protects them and opens all its stores of wealth to them.

THE GENTILES OF UTAH.

The scene at the Penitentiary on Thursday brings vividly to mind the part that Gentiles have always borne here in Utah, and the treatment they have always received. They came here asking for nothing except a free field and a fair chance. All the time they have been beneficiaries of the Saints. They have bought their products; they have hired their laborers; they have paid their full share of the taxes; they have paid gold for everything and have received nothing in return. That is, they have never, when poor, obtained employment, they have never been welcomed, as immigrants to any other land are welcomed; rather they have been held at arms' end, as men and women who, while endured, are never welcome. They have tried to put the Territory in accord with the Union; they have sought to have free schools established; have tried to Americanize Utah. For this, while giving everything and receiving nothing, they have been hounded, lied about and maligned, they have been persecuted,

boycotted and murdered, and the whole power of a mighty organization calling itself a church, has been exerted, not only to crush their business, but to picture them as adventurers whose highest desire was to feed their baser passions, and whose highest ambition was robbery and theft. No man among them who has ever dared to stand up for his country or dared to protest against the prostitution of the ballot or the degradation of American homes, has escaped their foul lashings, and the slanders have been repeated until in the East there is a large class of people who really believe that the Gentiles of Utah are a bad lot. We wonder if the scene at the Penitentiary on Thursday will change their views any. When the Governor of the Territory went there and picking out one class of criminals, humiliated himself enough to beg them to receive a pardon from the Government, his offer was not only scornfully refused, but he was made to listen to an arraignment of the faithful officers who have been doing their duty; of the Christian church under which he grew up, and he had sung in his face not only a defiance of the Government under which he is an officer, but had it compared in cruelty to the Pagan governments of antiquity. How will the soothing syrup apostles of the East like that picture? How will the President of the United States look upon it? What will the Congressmen, who have learned to echo CAINE'S and GIBSON'S cry of persecution, think of it? Will there not some time a dim consciousness of the real facts begin to dawn upon them? We defy any Mormon of high or low degree to point to one wrong ever perpetrated upon him by Gentiles. We defy any Mormon to bring a charge against Gentiles except that they have asked the Mormon people to come within the laws and by the act "redeem, regenerate and disenthral" Utah. And now that the Government has exhausted its mercy to the chiefs of this system, is it not time that a little mercy should be shown to the slaves and a little justice extended to the picket line which, amid these character assassins, has tried to hold up the country's flag?